



The Fields of Jihad and the Filthy Trade

Those among the followers of murtadd parties who claim Islam do not see the possibility of carrying out any action except with the support and coverage of a kaffir state. Therefore, they throw themselves at the doorsteps of the tawaghit, and wipe their faces on their land, hoping to gain satisfaction and obtain support, in return for submitting to their will and depending on them in all matters.

In addition to what this issue presents of danger to the religion of those people because they sold their faith for the sake of the tawaghit and Crusaders, and in exchange for financial, political, and media support, it also poses a threat to the goal for which these parties claim to strive and carry out jihad to achieve.

This is because the kaffir states compete with each other for influence and benefits. Once one of these countries sees its competitors supporting one party, it tends to support another that is loyal to them, working to achieve their interests, or at least postpone their competitor from reaping benefits and sabotage its projects.

Thus, a network of support lines directed from states to factions and parties within a single country is formed. These lines do not run parallel to achieving a common goal; instead, they move in opposite directions, constituting a complex of tangled points, which leads to stifling the common goal, and mostly, preventing its achievement.

This was clearly evident in Sham, where the factions and organizations wishing to expand and impose influence on the scene turned to the taghut and Crusader states, begging for money and weapons

from their intelligence services. Many countries accepted this, for their agreement at the time was to oppose the Nusayri regime, according to the American trend that dominates the decisions of these countries.

However, these patron states wanted the faction they support to be an absolute follower of them, and directed to hit the factions competing with or hostile to them, in order to keep them from influencing future decision-making about the fight against the Nusayri regime. They also wanted that the faction employ the support it receives in order to achieve influence on the ground, as this will help them to unilaterally control the decision-making on it, as well as the decision-making of the countries that support it.

This was one of the most important causes of disputes between factions and organizations. It was also one of the most important reasons for their joint wars against the Islamic State, where each patron state desired that its factions have the greatest contribution to the war, to offer this as part of their participation in the Crusader coalition led by America.

Little by little, the factions affiliated with each of these patron states began to gather their forces in the region where they have the strongest presence and influence, and imposed their control. Therefore, the decision of peace and war in this region fell into the hands of the state supporting this faction, becoming a card that it played for negotiations and bargaining, if needed for benefits in other fields, whether political, economic, or military.

Thus, we saw how the decision-making

for the Hawran area fell into the hands of the tawaghit of the Emirates and Jordan, the decision-making for the Ghouta in Damascus fell into the hands of the tawaghit of Al Salul, the decision-making for Idlib fell into the hands of the tawaghit of Qatar, and the decision-making for Aleppo fell into the hands of the tawaghit of Turkey. Only the areas controlled by the Islamic State in the eastern region, the desert, and the eastern countryside of Aleppo were spared.

Thus, the territories fell in succession after the Saudi and Emirati tawaghit threw away their cards, and decided to abandon the factions they supported. Moreover, they completely changed the direction of support to the opposing party, i.e. to the Nusayri regime, due to the hidden economic interests between them, and also agreed to oppose factions and organizations that claim Islam in general, due to feeling that they lost control over the region in favor of the tawaghit of Turkey and Qatar.

Likewise, the areas under the control of the factions supported by Turkey and Qatar began to fall, following understandings between them and Russia and Iran, seeking their satisfaction and a reward for services exchanged between them in other matters and other regions.

In conclusion, the battlefield against the Nusayris has been divided into shares possessed by each patron, who has the right of decision-making in it, selling those who have the remaining shares, swapping shares in other areas, or assigning them to a new owner who wants to invest in this area for interests or disagreements with the Nusayri regime,

which is considered their enemy.

Today, a small number of shares have remained in the hands of Turkey and Qatar, as they are awaiting the appropriate return on their investment, to accept also the liquidation of this high-cost project.

This how matters unfold in almost all arenas, despite some differences. Whoever returns to the history of the fight against the Communists (Soviets) in Afghanistan finds a very similar picture of the course of affairs in Sham. Events concluded with fighting between the parties, each affiliated with an intelligence service that employed them to implement the the decisions of the taghut patrons, sabotaging the interests of its opponents and rivals.

So, those who receive support from a party will become an ally of it and its allies, and an enemy among their enemies. And whoever does not receive support from a side quickly becomes an enemy of all supporters, who will participate in fear for their projects and investments. Thus, they coordinate and cooperate to fight it and seek to destroy it in order to rearrange the region, in a way to help them manage it: either by trading it amongst themselves or with other friendly parties.

As such, the biggest loser of all will be the Muslims, whose lives, hopes, religion, and all that they possess are converted into a commodity to be bought and sold, where those who sell and trade in them are the leaders of the murtadd factions, who claim to support and defend them, and strive to fulfill their hopes.

